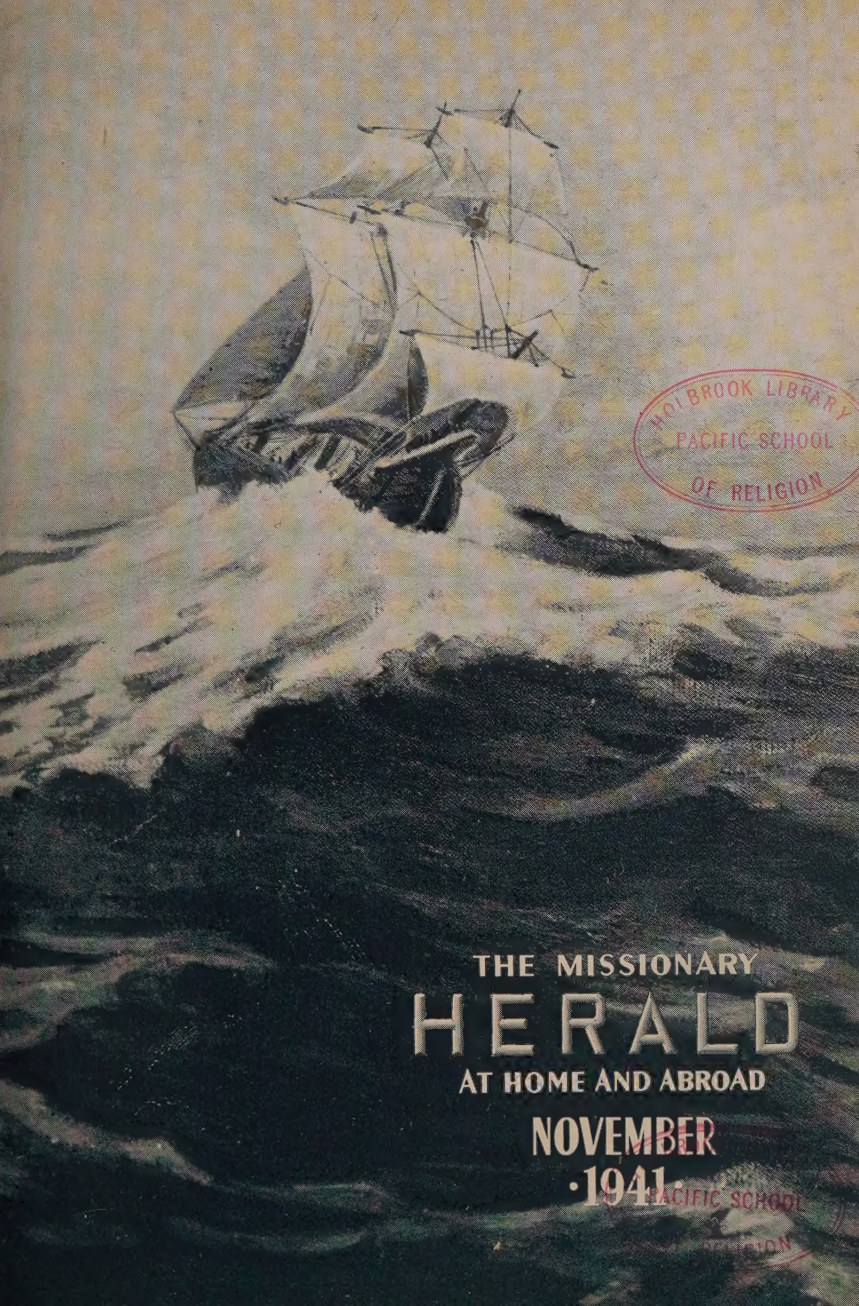




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OF RELIGION

THE MISSIONARY
HERALD
AT HOME AND ABROAD

NOVEMBER
1941

PACIFIC SCHOOL
OF RELIGION

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Publications of

THE COMMISSION ON EVANGELISM AND DEVOTIONAL LIFE

287 Fourth Avenue, New York, N. Y.

The Missionary Herald

At Home and Abroad

Published monthly except July and August by the Missions Council of the Congregational and Christian Churches for the American Board of the Commissioners for Foreign Missions and the Board of Home Missions (Continuing the *American Missionary* and the *Missionary Herald*)

Vol. CXXXVII

NOVEMBER, 1941

No. 9

They Gave Thanks

OUR cover and frontispiece add some Thanksgiving seasoning to the pabulum of this November issue. The former is a partial reproduction of a painting by Henry Orne Rider of Auburndale, Massachusetts, entitled "The Mayflower: Battling Her Way"; and the latter, a Harold M. Lambert posed picture.

Whatever we may think of our Pilgrim and Puritan forefathers and mothers we are proud of the good stuff they were made of. They attempted the impossible; they endured the unendurable; they laid moral and religious foundations for

American life that are still worth building upon.

These ancestors of ours may have carried guns with their prayer books to church, as some of us assert we would never do, but we worship the memory of those God-conscious citizens who brought religion into their everyday life.

So we come to our Thanksgiving season with renewed gratitude for our spiritual inheritance as well as for the abundance of material blessings God has given us to share with the less fortunate at home and abroad.

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Mr. R. W. Rowden, Manager of Harold M. Lambert Studios in Philadelphia, when sending us this picture, wrote:

"This photograph was one of our own conceptions. We made it—and others similar—because we felt that the Thanksgiving turkey with all its trimmings did not quite achieve the whole spirit of Thanksgiving. We decided that photographs of Pilgrims and Puritans would tell the story much better. The two people appearing in the picture are Kenneth and A. Law (man and wife), both of whom we have used in many of our pictures."

The Thank Offering

THE CHURCH TREASURER AND THE PASTOR TALK IT OVER

By Willard A. Bicket, Lovell Center, Maine, and
J. Wesley Prince, Kennebunk, Maine

The scene is at the pulpit of the church following a morning service. The church treasurer is picking up the offering plates as the minister approaches.

Minister. Good morning Mr. White.

Treas. It's a fine one and a good service this morning. Have you a minute to spare?

Minister. Why of course. What's on your mind?

Treas. I heard you announce this morning the coming "Thank Offering" and it reminded me that I had received a letter from the State Conference Office about this some time ago. I have the letter here. This is what it says—

Dear Church Treasurer: Now is the time for all good churches to prepare for the Thank Offering. Enclosed you will find samples of our material for use on Thank Offering Sunday. Envelopes and Worship services are free.

Please report your offering to the Benevolence Chairman immediately, as our books close for the fiscal year on the 14th of next month.

The State Committee appreciates your increased missionary giving of 10 per cent and have voted a 15 per cent increase in your next year's apportionment. Expecting

bigger and better things from your church, we know you will do your best.

Sincerely yours,

I. M. Pusher

For the State Committee

Pastor, I didn't show you this letter or mention it at the church meeting because I didn't know what it was all about and because I felt we had too many special offerings anyway—but evidently you knew about this or you would not have announced it this morning.

Minister. Yes, I knew about it. It is one of the regular yearly offerings we take. After you have been Treasurer for a while you will discover our regular special offerings. I suppose there really should be a training course for new church treasurers like yourself to give you an understanding of what this work is all about.

Treas. We've taken nothing but special offerings this year. Here's a list of objects: The Cancer Fund, The State Council of Churches, The Christmas Fund, The American Bible Society, The Red Cross, The Chil-

dren Day Offering, The Summer Conference Fund Offering, Chinese Relief, Aid for Damaged Churches in England, Community Chest, the U.S.O., offerings toward paying our church debt, and two special offerings for new hymnals. You even mention the drive for the Animal Rescue League. And this morning you announce another offering! What is this Thank Offering? Is it just another appeal?

Minister. No, it is part of the Benevolence Offering.

Treas. Why not use then, the benevolence side of our duplex envelopes?

Minister. You ought to know that not everyone gives that way. In this special offering a number of people contribute who would not otherwise give to missions.

Treas. Then the Thank Offering is just another method of getting people to contribute who are not really interested!

Minister. No, there is much more to it than that. There is a psychological value to the special offering. It offers an opportunity for the expression of gratitude. As one expresses a feeling that feeling is intensified. Through expressing our gratitude about a few things we grow to see how many things there are about which we can be grateful. The individual who does not express any gratitude loses his sense of appreciation. The individual who is not grateful is not fully human. Gratitude is a recent development

in mankind's long history. Thus this offering helps us to be human as well as to carry out Christ's command to help our neighbors.

Treas. That is saying "Give and be grateful, be grateful and give."

Minister. Well it rather does work that way.

Treas. The Thank Offering is so named I suppose because it is an expression of gratitude, not just because it comes at Thanksgiving time.

Minister. Yes that's right. The giving of an offering means that the sense of gratitude which we have is real. When we are truly grateful we want to share our good fortune with others.

Treas. But why make our Thank Offering for Benevolences? Why not make the offering for local charities?

Minister. The expression of gratitude for what God has done logically should bear some relationship to his work. Our expressions of gratitude through the Thank Offering should not be directly for our own betterment. When we give to local charities we are indirectly, at least, bettering ourselves. People without any religious convictions will give to local charities. The Christian gives where there is greatest need.

The most natural and logical Thanksgiving would be one that sought to share our spiritual blessings with others; especially others who do not know reasons for gratitude.

And by the way, the first American Thanksgiving day was really an inter-racial day. Our own Pilgrim forefathers shared with another race the gratitude for the blessings of God.

Treas. Are Thank Offerings something new?

Minister. This depends on what you mean by "new." If you are thinking of the long, long story of our planet then the offerings *are* new. If you are thinking of man's recorded history, Thank Offerings are at least as old as the early Hebrews.

Treas. Do all churches take Thank Offerings?

Minister. No, but a church that is spiritually alive does. I can't understand why more don't participate in this offering which

can become a real act of worship.

Treas. I think I can answer that. Many church members must be as ignorant about the reasons for the Thank Offering as I was. When people know the thought behind the Thank Offering as well as the need it goes to meet, then they will want to participate. Also I think that some ministers are too apologetic about such matters. You ought to put it right up to us laymen that it is a duty as well as a privilege to give.

Minister. I suppose you are right. We will start tonight at the church cabinet meeting to educate our officers so that they, at least, will know the reasons why the church takes the Thank Offering.

Church Union in Japan

UNDOUBTEDLY the most significant development in the history of the Christian church in Japan since its very beginnings is the formation of a united church, "The Church of Christ in Japan," which at last reports embraced all the Protestant denominations with the exception of the Episcopalians, the Friends, and the Seventh-Day Adventists. The purpose to found this church was announced on October 17, 1940, and the Founding Conference was held in Tokyo on June

24-25, 1941. At last report, the new church had not received formal approval of its constitution by the government, but it had begun to function on that basis.

Environmental pressure accelerated progress toward an objective long accepted in principle. The daring new experiment is that the churches have agreed to unite on a basis of mutual trust and confidence which leaves many detailed questions undecided, including that of creed.



This is truly a remarkable picture—one of real historical significance. On the front row are three Japanese Kumiai Genro, or Elder Statesmen, and their wives, the Kozakis, the Ebinas, the Miyagawas; also Nishio, the leader of the Kumiai Church at the time, ten years ago, and Michio Kozaki, the No. 2 man of the new united "Church of Christ in Japan." He stands at the extreme right. Will the New build like the Old?

We wish we had space to give the names of the other leaders, clergy and laymen, in the picture. The Americans are (left to right) Messrs. Olds and Gulick.

The present set-up is a compromise between the group that desired an entirely integrated and united church at once, and the group that wanted only federation. The constitution recognizes only a single united church with a single head, directly responsible to the government. The by-laws provide not only for Regional Conferences including churches of all backgrounds, but also for the "temporary" con-

tinuation of eleven "Branches" which group together the thirty-odd uniting denominations into a smaller number of congenial units with a considerable degree of autonomy in creed, organization and mission board relationships. It is probable that the very large degree of withdrawal of missionaries from Japan already in effect will hasten the absorption of these branches into a completely unified church.

WELL REPRESENTED

Mr. K. Yuasa, one of the leading international lawyers in Japan, a member of the Kumiai Church, Chairman and Acting Treasurer of the Kobe College Foundation, is the legal representative of the American Board property interests in Japan.

Foreign Flashes

By Dorothy P. Cushing

THE SPECTRE—STARVATION

FAMINE, caused not by war but by drought, has spread its black mantle over East Africa. *At this moment* the people are suffering from the most serious crop failure since 1912. The African lives close to nature with only his garden standing between him and actual starvation, reports Arthur J. Orner of Chikore. There is no food in the bins. No new crops can be hoped for until February or March. Africa's children are eager for education but this famine is closing temporarily many of our kraal schools under Mr. Orner's supervision.

BANISH THE BUSHELS

says Bombay's *first Christian* Mayor, Dr. J. A. Collaco. Stating that the Christian community is not lacking in men of intelligence, culture and character fit for public life, Dr. Collaco, just elected, states. "But they are content to hide their lights under a bushel. . . . Their services are all the more important now that the world is changing and will change beyond recognition; and problems of reconstruction need clear heads, knowledge and firm principles."

THEY DO WANT THEM BACK!

THE eagerness of Chinese Christians for the return at the earliest possible moment of missionaries at present out of troubled zones is amazing and thrilling. Workers of years' experience state they have never had such loyal backing or earnest invitations to return. Albert W. Hausske, of Tehchow, North China, declares that this is because "the Chinese want the representatives of AMERICA'S CHURCHES AS NEVER BEFORE to help them in China's days of reconstruction ahead."

THE KING'S OWN MEN BEHAVE!

ALEPPO College, Syria, is open again! War inundated Syria. President Alford Carleton was forced to withdraw. But he only went to Jerusalem. There, hoping for the best, he waited. Now he has gone back to find Aleppo College buildings intact, but occupied with British troops. The Tommies moved out without damaging a single thing. Those first days back found Dr. Carleton swamped with callers. One day the door bell rang 136 times! Many more students than can be cared for wished to enroll. "Our chins are up and things are going well" writes Dr. Carleton. "We mean to carry on as opportunities permit."

A REMARKABLE MESSAGE

CHINA's present motto is "Reconstruct while resisting." Fukien Christian University, that "college in exile" up in Shaowu, has pushed ahead on the same lines that made it famous in its old home, Foochow. It has been successful, says Dr. Roderick Scott, in adapting itself to "a campus in the country." But most significant, he adds, is the religious vitality among the students. "It is evident" writes Dr. Scott, "that our students feel that the only thing that *lasts* amid the rapid changes of the world and the only thing that will *not fail* them . . . is the *Christian religion*."

DANGER TO ALL RELIGION

THE real issue in the Philippines is not between Catholic or Protestant Christians, or Moslems and Christians, but between ALL RELIGIONS and modern IRRELIGION, or even anti-religion, in the opinion of James F. McKinley, dean of the School of Theology, Silliman University, Dumaguete, where young Filipino pastors and church workers are being trained to meet this danger. While many graduates of Silliman hold positions of leadership, many, many more are needed. Not only must they be trained but somehow adequate salaries must be paid. Now they struggle along on \$25 a month

MESSAGES IN VESSELS OF SONG

THE Indian loves a story in song. In a deep semicircle a village audience listened eagerly to an Easter "kirtan," or singing story, given by students from our Bible Training School, Ahmednagar, India. The teacher, Limbaji, brought them to his own village and used his front porch for a stage. A radiant, low hanging moon, glittering stars in the velvet blackness of an Eastern night, constituted Mother Nature's setting for the presentation of this saddest but loveliest of stories. Miss Gertrude Harris, Principal of the Training School, tells of the great need for more trained Christian Indian young men and women, like those who sang this story. She also stresses the urgent need for another American teacher in her school.

AN ORCHID TO THE MAILBAG

STATION KGEI, Treasure Island, San Francisco, Cal., broadcasts each Sunday, thirty-word personal messages to the Orient. The Mailbag is becoming a beacon light to missionaries. One nurse in South Africa listened with tears running down her cheeks to a message from home; a man in war-torn China, separated from wife and family, wrote: "That Mailbag is a great institution for us at a time like this." To KGEI deep thanks.



Some of Kobe's new buildings

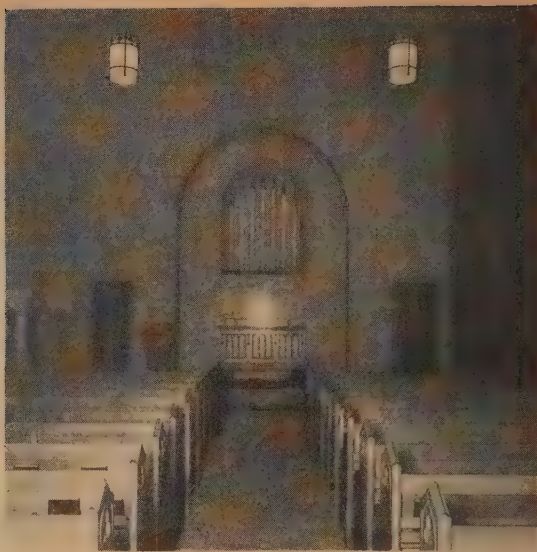
Kobe College Last Spring

By Darley Downs

WHEN I was chairman of the Board of Trustees of Kobe College twelve years ago Mr. Hackett led us to some of the strangest prospective sites for the new school. One was on the top of a miniature Pike's Peak. The view and the air were grand and any of the day pupils who survived to graduate would have been veritable Gertrude Ederles, but fortunately we did not buy it. Then there came the miracle of this Okadayama site. The beauty of our new buildings and

campus exceeds that of any school I have seen except Wellesley College.

Twelve years ago I was sent to Tokyo and have had only fleeting glimpses of Kobe College till the departure of all but two of the staff of eight American women teachers and the decline of missionary students in the Language School in Tokyo made my transfer here seem best. I arrived just at the end of the cherry season. Ours is the only turf athletic field in Japan. To



Searle Chapel

look across its bright green, with two or three hundred girls doing calisthenics or playing games, to its solid border of faint pink cherry trees and beyond to the greens and purples of the Rokko mountains, just takes your breath away.

In the present international situation one would expect this institution to play down its American connections; but not so. Soon after I arrived a whole week was devoted to honoring the American Founder, Miss Eliza Talcott. On the anniversary of her death, May 22, all the new teachers and new students went into Kobe to the beautiful old foreign cemetery high on the hillside, for a simple prayer

service around her grave, which was covered with flowers from practically every class and organization in the college. At the close, while we sang Miss Talcott's favorite hymn, we marched around and bowed for a moment before the headstone. This might have seemed idolatry to some of our grim brothers across the straits, but I can't believe it did to God—or to Miss Talcott.

May 22 was devoted to memorial meetings. The great Kobe College flag flew from the big pole, and over the doors of the Auditorium hung the biggest American flag I have ever seen in Japan, with a corresponding Japanese flag. I've yawped often about the sins committed in the

name of patriotism, but I gladly confess a profound stirring of the heart when I first saw that great flag flying here.

More important than plant, campus, or even great founders, is significant Christian leadership NOW. President Hatanaka is simply magnificent. The other day two of his school mates of twenty-five years ago at Oberlin said no other Japanese had ever been so well liked by the students. These two months on the same campus have revealed to me his true greatness.

No other school in Japan gives its students such preaching as Kobe College. A week ago President Hatanaka took the big camphor tree in his yard, on which someone had fastened a "shime-nawa," the straw rope that indicates a sense of divine significance, as a symbol of the

universal human desire to get some kind of an answer from the universe. Then he turned to the little first year academy girls on his left and spoke of their dolls, which he knew most of them still kept, and of how they keep talking to them though they know there will be no answer. From that he built a sermon on the real answer in Christ, the way, the truth and the life, which Fosdick couldn't have beaten.

Yesterday it was the rock and sand foundations, with an unequivocal advocacy of the Sermon on the Mount—other cheek, second mile and all—with firm insistence on its applicability to nations as well as individuals. The famous Maginot Line has already gone, Gibraltar seems threatened, after all Jesus and his word are all that is really impregnable.

The Chapel garden



Courage for the Canvasser

THE morale of the people who ask for the money is likely to be the decisive element in raising the budget of a church. When they go about their business in a half-hearted, apologetic fashion only a minimum response can be anticipated. To enlist new givers or to persuade old ones to be more generous requires enthusiasm, hope and confidence in the institution which they represent on the part of the solicitors.

In a large church this is a comparatively simple matter. The size of the building and the number of people who frequent it suggest that it is an important factor in the community. Optimistic souls naturally flock to the larger centers and join the more popular churches. A successful canvass is largely a matter of enlisting their services and then directing them into profitable channels.

Unfortunately most churches are small—as are most communities. Their people are characterized by dogged tenacity and much rugged individualism rather than by the virtues associated with the successful salesman. The small church lacks both the inspiration of numbers and the subordination of the individual to the whole which marks the larger congregation. The community thinks of the church in

terms of the idiosyncrasies and failings of its members. Everybody is inclined to see the trees rather than the woods. People know too much about each other, and their memories are altogether too good.

What can any church do, and more particularly the small ones, to lift the morale of the people who go out on the Every Member Canvass? How can they be led to feel “proud of their church”?

Much can be achieved through the careful handling of details. Soldiers are trained to polish their buttons and march in step to give them confidence in their outfit. When a canvass is run “on schedule” with all names and addresses correct and every detail taken care of well in advance of the actual solicitation the church is thereby commended both to its workers and to those whom they approach. This does not require genius, but merely good, hard work on the part of some one.

But the deeper grounds of confidence are spiritual. They are achieved by seeing beyond the immediate here and now. Only as we look at any church in a large way can we appreciate its true significance.

Every congregation looms larger through the perspective of the years. Even small churches have much to glory in when they

look at their work cumulatively. Lives have been shaped in Christian patterns. Young people have grown up and gone out to serve the world. The light of faith has been kept alive in the community. Anniversaries encourage the taking of stock, which always proves inspiring. Why not ask the canvassers to take a backward view before they set out on their task?

Even a small church is part of a mighty fellowship which has made its influence felt not only in the life and history of our own country but in many other lands throughout the world. Nothing

magnifies a little congregation in its own eyes like participation in the missionary endeavors of the larger church. This world-wide emphasis adds dignity and power to the appeal for local support.

Every church is entitled to respect because of the faith which it represents. Through it the Christian gospel is proclaimed. Here is the ultimate argument for church support. Only as Christ is made known to men can we hope to have a better world. The canvasser who takes his religion with him will speak with the confident air of one who believes in the cause which he represents.

*The New Rock
Spring Church
of Arlington, Va.*



At Nine a Boy in the Mines

AT NINETY A DOCTOR OF DIVINITY

ON Columbus Day an honored pensioner of the Ministerial Relief Division celebrated his ninetieth birthday in an Ohio city. A sensible rule of the Board forbids telling the names of the men and the women who receive its grants, but this is an instance when the veil of anonymity will be quite transparent for all who have known and loved Mr. Z, as we will call him.

Few men have more to remember than he: a boyhood spent in the mines of Wales; a young manhood devoted to securing an education in this country; forty-two years in the service of sixteen churches. He had four sons, all of whom went to college—even though their father was then a country preacher at six to eight hundred dollars a year—with three Phi Beta Kappa keys between them, all entered the ministry, one died early and the other three arrived in *Who's Who in America!* One of the sons remarked recently, "We boys have done pretty well, but we have not covered half the distance that Dad travelled!"

When Mr. Z was eighty-eight years of age Western Reserve University conferred upon him the degree of Doctor of Divinity. His life is well summarized in

the words with which he was introduced at that time:

"The Reverend Mr. Z was born in Wales in 1851, and came to this country at the age of twelve. Hard work was his lot in early youth. From the ages of nine to twenty-three he worked in the coal mines. He was denied the opportunities of continued, formal education which are offered to every young man today; but at twenty-three he had saved enough money to enter the preparatory school at Hudson. This prepared him for admission to Adelbert College, from which he graduated in 1880. He completed his formal training for the ministry at the Oberlin Theological Seminary, from which he graduated in 1883.

"Mr. Z served country parishes in New York, Ohio, and Pennsylvania. He was an inspiring pastor who was a leader in his community and who always gave himself unsparingly in the promotion of all that was best for his fellow men. He was particularly interested in young people. He inspired and helped many of them to go to college. He believed in scholarship, and labored zealously that many might appreciate the values of intellectual achievement. Above all, his was a lovely and fruitful



ministry. In each of his parishes the members of his church loved him and admired him. He was a man who helped his neighbor to carry his burdens, a modest, humble pastor, whose great joy was making the lot of his fellow man a happier one.

"His salary was always low; yet he educated four sons, all of whom on their own volition entered the ministry. Two of his grandsons are also about to enter the ministry. His devoted service for the common welfare has been an inspiration to his own family, as well as to others.

"Mr. Z has been alert to the changes in scientific and religious thought in our times. At sixty years of age he accepted the philosophy of evolution and the higher criticism. He reads widely the best works on philosophy and religion. He has an open mind, and looks forward to the advancement of man.

"A humble pastor, a leader of men, an inspiration to youth, a thoughtful student, I present him to you on recommendation of the University Faculty for the honorary degree of Doctor of Divinity."



Douglas Horton

How “The Minister of the General Council” Ministers

WHEN Douglas Horton was elected “Minister of the General Council” the skeptics wondered if this was merely a bit of verbal camouflage for the traditional but inane and meaningless title of “secretary.” Although the idea had originated in the capacious brain of Charles E. Burton, the notion of one man being minister to a General Council comprising six thousand churches seemed a bit grotesque. Yet time has demonstrated that this is not just another name but a new variety of rose, and one which harmonizes with the genius of our denomination.

Fellowship with a purpose is the secret of power in our

churches. Local congregations prosper as their members cherish brotherly love one toward the other—yet this attitude at its best is not the fruit of mutual admiration but of the common sharing of common tasks imparted by a common Lord. The greater the purpose for which a church exists, the warmer its fellowship becomes.

The same principle holds of our larger ecclesiastical bodies. Where the local associations have assumed real responsibilities, as in many of our cities, their fellowship is rich and fruitful. In recent years the state conferences have achieved strength by uniting their churches in common undertakings.

Our churches were first brought together on a national basis through their devotion to missions. The annual meetings of the old societies and boards were a perfect illustration of the principle that purpose begets fellowship. Since 1913 the General Council has loomed larger and larger on the denominational landscape. This change has made for inclusiveness and democracy, but one must confess that for many the motive for attending Council meetings is social rather than purposive. The atmosphere tends to be that of an old settlers' reunion. Everybody has a good time but many people would have difficulty in explaining what they achieved by coming. Before the Council can mean more to them it must do more.

The minister of a local church incarnates its spirit. He draws people together and then fires their hearts with a common purpose. This is precisely the function of the Minister of the General Council.

As a minister represents his people, so does Douglas Horton represent our churches. With graciousness and spiritual insight he goes about preaching, administering the Lord's Supper, helping with the dedication of buildings and the ordination of ministers. This is his most conspicuous though not necessarily his most important activity.

During the last three years a host of people have come to

know Douglas Horton as the central link in an ever enlarging Christian fellowship. In 1938-39 he went around the world, meeting most of our missionaries and a host of their Christian co-workers. During the past two years he has gone about among our churches. Often has he ventured into out-of-the-way places. He is a patient sitter in meetings even when his time on the program is not imminent. He is always unassuming, always friendly. People instinctively call him by his first name. He is willing to share the life of a camp for ministers, or the entertainment available in an Alabama village. He remembers both names and faces. Through him the fellowship of our denomination is being constantly enlarged.

But Douglas Horton is vastly more than "a good fellow." His ultimate aim is to focus our fellowship upon underlying purposes. He spends much time stimulating ministers to do better work in their churches, but he always comes back to the questions: "What have our churches to offer the world? What is our place in the Church Universal?" He believes both in our traditions of ecclesiastical self-determination and in the all-embracing church of tomorrow. For the immediate future he envisages our role as that of an "interdenominational denomination." Into all our life he would introduce a stronger Christian purpose.

Majoring in Personal Contacts

To keep our mind and heart and home open to the people of India has always been our dominant ambition," reports Edward L. Nolting of the American College at Madura in South India. "Our deepest concern is with student life and problems."

Like all missionaries, the Noltings have been called upon to do many things during their three terms of service under the American Board. In years gone by Mr. Nolting has held a position equivalent to that of dean of men at an American college and has had charge of dormitories. For ten years Mrs. Nolting has shared in the direction of a nurses' training school. Prior to his recent furlough Mr. Nolting was teaching ten hours of British and Modern European History and two hours of Religion, conducting the daily chapel service, which is well attended on a voluntary basis, and directing the Sunday vesper service. Many Sundays he goes with a group of students to conduct services in the villages. In addition he has done his share of committee and administrative work, including service on the governing board of the Y.M.C.A.

"The trouble with such a program," he explains, "is that when some student comes to you with a problem you are compelled to say, 'Sorry, but I can't see you until tomorrow night.'"

Ed Nolting does not aim to let a day go by without some helpful contact with a student. These come in all sorts of ways, of which his interest in athletics has been one of the most effective. When he asks a boy how he has happened to come to the college he is likely to answer, "You started me in a race!" (Until his 1932-4 furlough Mr. Nolting could run as well as anyone on the campus.)

Those who seek his counsel say "You sang with us at such and such a time," or "We had tea in your home." One of the by-products of this entertainment of students has been numerous invitations to Indian homes, which have been encouraged by the well advertized fact that the Noltings enjoy Indian food. "The Indians do not regard us as foreigners but as 'one of us,'" Mr. Nolting explains.

In all latitudes young people have an instinct for discovering

friends with whom they will feel "free" to talk. With the Noltings one student who has received help brings another. Those who are in various sorts of trouble are referred to him by others on the staff. Sometimes incidents in the dormitory or class room reveal the difficulties which students are facing. To all such Mr. Nolting aims to keep an open door. He sees students both in his office in the chapel and in his home. The chief problem is one of time and his one desire is that he might be relieved from some of his formal duties so as to have more time to give to informal personal contacts.

As in this country, the students of India face all sorts of problems. Many of the Christian students come from conservative churches and find it necessary to readjust their faith to the atmosphere of the college. The non-Christians (who outnumber the Christians

in the student body three to one) are troubled about their ancestral customs such as worshipping the family idols and going to the temple. After they have been exposed to Christian influence and have read the New Testament such practices become a perplexing personal problem. As in this country, sex is a problem with Indian young people. Many of the questions which are brought to Mr. Nolting are religious to begin with; all of them are considered from the religious angle. "I wish that I knew more psychiatry," Mr. Nolting confesses, "for without such training some of the problems are so complex that I do not dare tackle them."

Mr. and Mrs. Nolting are now on their way back to India for their fourth term of service. Their hope is that they may have more time in which to counsel with the young people of India.

Mr. and Mrs. Nolting at the Blair Young People's Conference this summer





A pastor greets his soldier boys

We Must Share—Systematically

WE cannot turn our backs upon a war-wracked world. As Christians we must share our substance with those whose way of life has been disrupted by the present conflicts. Coming months promise to bring increasing opportunities for deeds of compassion abroad and for the expression of human fellowship at home.

As more and more of the world becomes engulfed in war or in

the preparations for war it is obvious that our churches must face the situation in a more comprehensive way than in the past. To this end three steps have been taken:

The Committee for Assistance to War Victims which was established by the last General Council has become the Congregational Christian Committee for War Victims and Services with Boynton Merrill as chairman, Elbert

A. Harvey as treasurer and offices at 289 Fourth Avenue, New York City.

A campaign for "A Year of Sacrificial Giving" has been launched. Each church is asked to enlist at least ten per cent of its membership as stated in the Year Book to give twenty-five cents or more a week for one year to the objects of the committee. It is hoped that these gifts will represent actual personal sacrifices. The churches attaining this goal will be listed in *Advance*. Boynton Merrill expects to spend much of the fall and winter presenting these objectives to our people.

The purposes for which the Committee is raising money have been broadened to include all the obligations growing out of the war which rightfully fall upon our churches. The Committee will continue to send money to England to make temporary repairs upon bombed churches and for the relief of homeless people; to Europe that starving children may have food and that millions of war prisoners and refugees may be helped as opportunity offers, to the multitudes of China who struggle with famine and disease and for the assistance of refugees who regard America as a land of promise.

Three additional calls for help have been incorporated in the appeal of the Committee:

War camps and war boom communities offer both problems

and opportunities to the Board of Home Missions. It proposes to continue to help churches to keep in touch with their boys who are in service, to assist Congregational Christian chaplains with equipment and service allowances, to strengthen churches adjacent to camps and near war industries by increasing their facilities and in some instances providing additional workers.

The war has created a financial emergency for the American Board through the necessity of travel by missionaries who have been compelled to leave the fields to which they have been assigned and the increased costs of living and travel for both missionaries and the nationals associated with them in many parts of the world.

The Congregational Christian Committee for Conscientious Objectors seeks to provide \$35.00 a month each for the support of young men from our churches not otherwise provided for who have been sent to Civilian Public Service Camps in place of military service and for whose maintenance the government makes no appropriation.

Gifts may be designated for any of these purposes or agencies. Undesignated gifts will be prorated on the basis of the best available information as to emergency needs except that the Committee for Conscientious Objectors will be included only upon specific request.

Out From Bailundo

THROUGH familiar but beautiful woodlands, gay with flowers and running streams, into a strange county, a land dry, barren, uncultivated, rode Miss Una Jean Minto with a carload of helpers from Bailundo, West Africa, to visit one of the distant outposts of the mission in the land of Selles.

As Miss Minto gazed at the little houses perched precariously on great rocks with no visible

means of ascent, she wondered what kept the children from tumbling off, or the houses themselves from being blown away in a strong wind. How did mothers with babies on their backs get up there?

"Interminable seemed the long ride through the waste lands, winding between the ever-changing ridges of gigantic poised rocks whimsically resembling groups of people and animals," wrote Miss

About Bailundo "sister" usually tends the baby for mother



Minto. They stopped briefly at the few settlements for a word with the lonely white folk in the trading posts. A handshake, a bit of news, a cup of coffee . . . the number of friendly cups of coffee refused got to be a standing joke.

At last they reached their destination—Gatanda—dry, desolate, flat. Alberto, the young Christian man in charge, was undoubtedly still away on his trip south to buy cattle, but the rest of the family and the few other Christians would be there. The half dozen rectangular stick and mud houses were neat.

Before the car had stopped, people came pouring out of the little huts. Lame Jose, Alberto's crippled son, loped along as fast as he could. Kuayela, his mother, ran with tears of joy streaming down her face, almost speechless with emotion, as she tried to reach through the window of the car toward Miss Minto.

One can have but the remotest conception what this visit meant to her, says Miss Minto. "In the little band of twenty-one church members, she is the only woman who can read. The New Testament and the Psalms are practically her only literature. To be sure, she has two willing young helpers and their wives, but they are such new Christians that they still need her counsel. We were bringing messages and letters from friends and families, including a word from her first

born son, eleven-year-old Bazilio, who is a student at Bailundo."

A two days' visit followed. The little group of Christians were hungry for spiritual food and fellowship. They avidly attended every meeting. Kuayela had a chance to talk with other Christian women, to share anxieties and to discuss problems with wiser and older heads. Miss Mary Thomas, R. N. freely dispensed simple remedies. Hygiene charts and pictures of the life of Christ were used.

Heathen men and women crowded the little church, curious to look and listen—but with black, apathetic faces. The pagan chief of a neighboring village proved most hospitable, taking the party into his houses and showing them their treasures in the arts and crafts, which are so different from the Ovimbundu. He even posed for a picture with some of his favorite wives. Pastor Horacio studied possible ways of making a Christian approach to these friendly yet reticent and conservative folk.

Gatanda is the foreign missionary field of the Ovimbundu churches. Alberto had frantically appealed for help in the spring: "I cannot keep on alone any longer," he urged. "Some of my new children are going backward and there is not one woman, not one, to help Kuayela. Do send some women at least for a visit." It was this plea which brought Miss Minto and her party to the village.

Spot News from American Board Fields

By Wynn C. Fairfield

QUIETLY, but with amazing tenacity, the work of the American Board goes ahead, even in some of the troubled areas of the world. Recent reports from *Syria* show the missionaries returning to their stations in Beirut and Aleppo after the cessation of hostilities, as anticipated in the September *Herald*, and overwhelming numbers of applications for admittance to Aleppo College. From *Turkey* comes the same word of more applicants than ever before for admission to the schools conducted by our mission. From the *Madura* Mission in India it is reported that the number of girls received into the entering class of the American College is far larger than ever before. The number of such "co-eds" in colleges formerly exclusively for men is reported to be greater than in the colleges for women, a significant social phenomenon in the New India.

The missionaries reported in September to have left *Greece* have now reached this country. They report widespread distress

among all classes following the occupation of the country, and the need for every bit of relief that can possibly be sent.

Four of the eight remaining active missionaries, whose decision to withdraw from *Japan* was reported in September, have now reached the continental United States. They report that their decision followed the request of the boards of trustees of the two schools in which missionaries remained that they should "take early furloughs." They stress the very great consideration and the many courtesies shown to them as they came to leave; and also the sterling character of the competent Japanese men and women who have assumed entire responsibility. Of the other four, one has gone to the *Madura* Mission, two to the Philippines, and one has joined the staff of a Honolulu church for a year of service with the various racial groups of that cosmopolitan city. Of those who came to America earlier, five are already busy in work with Japanese groups and

four others are investigating the possibilities of similar work.

These missionaries and others report that the Church of Christ in Japan is gathering momentum as a united church, and is proceeding on the basis of the constitution adopted at its founding meeting on June 24-25, 1941, although the formal process of registration with the government has not yet been completed. The associate director is Rev. Michio Kozaki, the Kumiai pastor who visited this country last spring as a member of the Japanese Christian delegation.

In China, the situation around Foochow has been made more confusing by the evacuation of the city and surrounding territory by the Japanese by September 3. This will mean that communications between the city and the surrounding countryside are now open, and presumably food conditions are somewhat better, but it will be weeks if not months before normal life will be resumed. Meanwhile, the need for relief continues. The scanty news received indicates that Foochow College and the Pierce Memorial Girls High School, as well as the Union High School, will remain up the river and not return to their sites nearer Foochow. A recent radio emphasizes the need for the return of the missionaries on furlough.

That return, as well as those of missionaries for all other fields outside the Western Hemisphere,

is made difficult by the conservative policy of the State Department in issuing passports, especially for women, unless the imperative necessity for it can be demonstrated conclusively. This has affected people bound for *India* and *Africa* as well as *China*.

In *North China*, the last months have brought difficulties at both ends of the huge horseshoe formed by our mission stations. At Fenchow, in Shansi, it has seemed necessary to allow a high school conducted by the puppet government to occupy the premises of our boys school to which the same government refused registration. At Lintsing, in Shantung, charges of connection between Chinese members of the hospital staff and the guerillas engaged in constant warfare in the neighborhood made it necessary to close the hospital. Dr. Cooke, the only missionary there at the time, joined the staff at Techow.

The Board is still appointing missionaries. Where immediate sailing is inadvisable or impossible, they are beginning language study here. Four appointees for West Central Africa are combining beginning Portuguese with studies of African life and culture at Hartford. Two for China are similarly engaged at Columbia.

**Although mails are slow,
CHRISTMAS GREETINGS
can still reach mission-
aries in most fields if
sent at once.**

Wir Danken Dir

A GLIMPSE OF OUR GERMAN CHURCHES

By Claton S. Rice, Superintendent of Washington

"**W**IR danken Dir, lieber Vater! Wir danken Dir!" Voices shake with emotion! The Brüder, the laymen's group of the Russo-German churches at X are in the midst of their Sunday afternoon prayer meeting. Outside the heat waves rise like a burning, shimmering fog, while the hard-baked, thirsty soil gives faint promise of nursing the wilted wheat through to a rich harvest.

Dependent upon this one crop for livelihood, these churchmen are wheat farmers in the semi-arid lands of the west. We have 186 congregations among them in the Dakotas, Colorado, Washington, Idaho, California, and elsewhere. They are descendants of intrepid German colonists who emigrated to Russia during the reign of Empress Catherine and have followed wheat farming in dry regions for generations. They know the tragedy of drought and crop failure. Even when wheat is burning up, the most insistent note of their prayers is: "Wir danken Dir!" "We thank Thee!"

Many of these people thought they were Lutherans when they or their ancestors began to migrate from Russia sixty years or more ago. Through the development of the Brüderschaft in Russia the laymen had achieved a local autonomy which did not find the American Lutheran churches particularly congenial. In the Congregational fellowship they discovered the freedom they desired. But the second and third generations, who were born in this country, are finding that changes are necessary if they are to survive as a group.

Many problems are arising. Shall they use the German language only, because the older people cannot understand English? This may involve the loss to English-speaking churches of many of their young people who have been educated in the public schools. I can see one old pastor shaking his head and saying sadly, "The religion of this people is the German language." He felt they were losing too many of their promising young folks be-

cause they would not make a place for English along with German.

Shall the German churches be more closely integrated with the American churches in the State Conferences? Many of the young people feel that this must be, as do some of the German ministers. But the desire to retain the old ways is still strong. At times the spirit of separateness seems to grow apace. This tendency can

easily be accentuated during the present world crisis.

We are certain that these and other problems will be worked out happily in the end. Meanwhile, let us look at some of the graces which these Russo-Germans have to give to our fellowship.

They believe in the church and are ready to sacrifice for it. I can see one man weeping as he puts his money into the offering

Raising wheat on dry land is the ancestral occupation of the people of our Russo-German Congregational churches

Photo courtesy of Washington State Progress Commission



at the annual mission fest. He is very poor. This money means the difference between shoes for the family and no shoes, and the country is a cold country. But he gives. All winter he and his family suffer because he gave. But they do it gladly. How many times have we seen congregations from the country areas driving in mile after mile over slippery gumbo roads to attend church! The whole family comes. Often they make a day of it. Worship and fellowship have major values for them. Yes, they believe in the church!

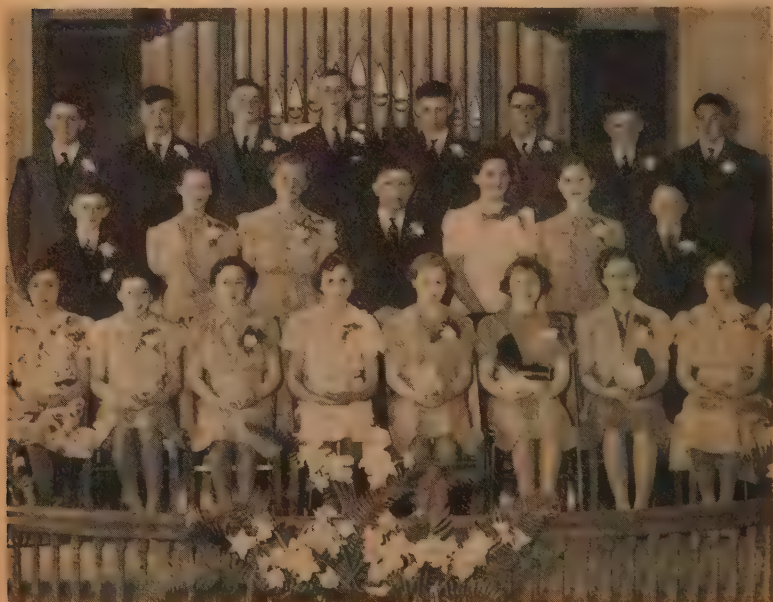
We might well follow the practice of confirmation which

they carried over from the Lutheran church, with the thorough training of young people for the great day of reception into the church.

Their ability to live in an unfavorable economic environment deserves our admiration. They are not soft. They thrive and they give under conditions which are often very difficult. They might give us a transfusion of much needed iron if we can assimilate them. We need them as a part of us.

On the other hand, we can do much for them. They need fellowship! As they adjust to this new land, their young people

Confirmation is a great event in our German churches (Ritzville, Washington)



must be prepared for membership in churches where English is spoken, or many of them will be lost to the church. This is happening today. The young people become American. They find too many of their churches old country in practices and outlook. They turn their backs on the church!

We can do more in the way of welcoming these fine people to our young people's camps, and the adults—ministers and laymen—to our state conferences and General Council meetings. We should go out of the way to make them feel very much at home. Theoretically, they are a part of us. Practically, the relationship is very nominal, so far as many are concerned. Yet happily an increasing number of second and third generation people, some of whom have left the farms and are making good in business and in the professions, or in fruit raising, or as laborers, do feel at home with us. We can help them to a more modern approach to religious problems. Because we are living at such a time as this, the sane attitude which prevails in most of our churches is much needed by their young people if they are to keep their feet on the ground. We can be very helpful here, if contacts can be developed and if we will do our part.

These vigorous people learn quickly and they want the best. The first generation came out of

an environment vastly different from ours. If we can share with them the best in our culture we shall be doing ourselves good and we shall be helpful to them. Genuine efforts must be made, both on our part and on theirs, if this is to be done.

We hope that in the future this German-speaking group may move towards a more intimate sharing in the general life of our churches rather than towards isolation. There are tendencies within the German group in the latter direction. Happily, there are also new evidences of co-operation. We welcome these, but it will be very easy for German-speaking people to be thrown in upon themselves during this period of crisis, to their sorrow and to our loss. It will be glorious if, instead, they will move out in confidence toward us and we can move in toward them with respect.

Break down the barriers! Both need to give and take! There is no reason why we should not. We shall lose much if they remain isolated; they will suffer in time to come, if they stay apart.

"Wir danken Dir! Wir danken Dir!" Yes, Father, we thank Thee for these our brethren. They are a great people. We want to take the best in them, and we want to give them the best in us, that our churches may move forward together into new and more vigorous life. Wir danken Dir!

Arkansas Comes to Michigan

BOYS AND GIRLS OF AMERICA

BERRIES, cherries, peaches and summer resorts all thrive on the eastern shore of Lake Michigan. The prospect of cool breezes and good swimming attracts a host of vacation people from Chicago, while the chance of earning a little money inspires a less conspicuous but rather numerous migration from Arkansas and points south. The human finger is the only machine sufficiently gentle in its operations to transfer Michigan fruit from plant or tree to basket. For "low down jobs" little fingers are almost as good as big ones. Even small children can pick berries.

What to do with the babies has been a perplexing problem for fruit gathering families. Every family had one! Some times the baby was left in charge of its littlest brother or sister; sometimes it was brought along to the field where father, mother and the other children worked. Neither arrangement was satisfactory. A baby needs a sizable attendant endowed with reasonable sense; it does not belong on the edge of a berry patch.

For many years the women of our churches have been concerned about the people who pick the fruit that we eat. Three years

At Benton Harbor the WPA supplied a cook who was exceedingly popular with the children.





These boys are proud of their clean-up kits

ago a center for the care of the children of these people was established some miles out from Benton Harbor; this year a second was added near South Haven. The first uses a school house, the

This young lady learned a lot about babies in the course of the summer



second a church. At both places the Southern drawl prevails, with "you all" and "we all" as popular phrases. Some of the same children who come to these Michigan centers in July have also been to the center which is maintained for strawberry pickers at Judsonia, Arkansas, in late April.

A migrant center is a busy, noisy, happy place. When the weather is bad or the work scarce the older children come with the babies, but when the berries are ripe the nursery monopolizes the place. As the children stay all day, the program is free and easy—games, songs, projects of all sorts, a noon day lunch followed by naps, and a worship service. The heads of the two centers are school teachers, but their assistants are young people of college age. The Michigan centers have been particularly fortunate in the coöperation of the local churches.



Camera News

By

Dorothy P. Cushing

DR. FRITZ'S BABIES

Consolation offered to a fellow sufferer by one of Dr. Fritz Baumgarten's little patients in Tehchow Hospital, North China, which he describes as "an oasis in a desert, supplying help and new spirit to those who come to it; a fortress of goodwill and a symbol of that which Jesus did when he walked on earth."

Yes, the silent appeal of the hospital's need is found in the very evident lack of enamel on the babies' crib.

WAR INTERRUPTED

Fenchow Senior High students, now at Jefferson Academy, Tunghsien, North China, because their school was closed by war. In their bright faces is China's hope for the future.

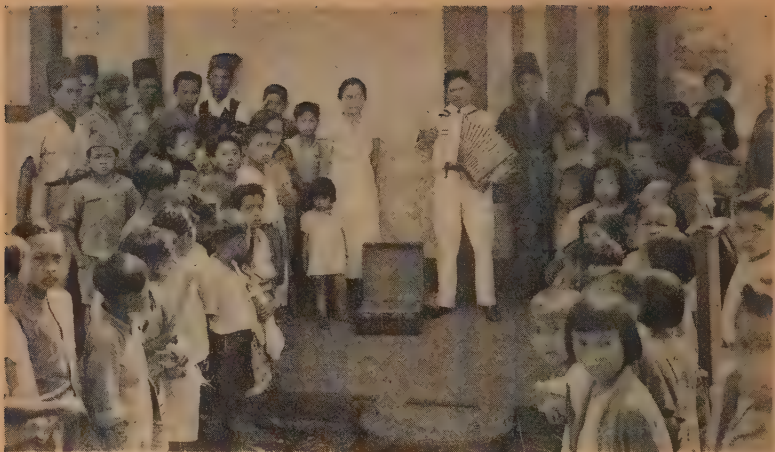




“BESTOWING STRENGTH UPON HIS PEOPLE”

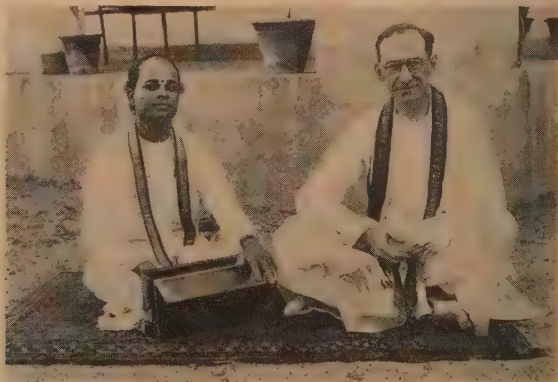
Here are handpicked lay leaders from the churches of the Lintsing, North China, area pledged to “carry on” through the difficult months ahead. They will help find other laymen and women to attend leadership training institutes, raise money and coöperate in the evangelistic program of the churches.

At a church service just before Rev. Robert B. Whitaker left for furlough, these men and women sang the 29th Psalm set to a beloved Chinese tune. “Read it and you will see how it meets their mood and need,” says Mr. Whitaker. “I left with a much lighter heart because of this Laymen’s Committee of Thirty.”



“MEN AT WORK”—WITH MUSIC!

He not only sounds the part, he looks it! Rev. Emmons E. White, Manamadura, India, who is perfecting the use of the “kalachepam,” or musical sermon, in true Indian form. By his side, his teacher, a professional singer. See our issue of April 1939, for longer story of this unique method.



Pastor Alegado of our Philippine Mission using an accordion given by Dr. Fred Field Goodsell, to tell the Good News. We understand another accordion could be put to fine use in this same field.



BELOIT'S PRIDE AND JOY

"I am so happy here that I have to pinch myself every once in a while to see whether it isn't just a dream!" writes Miss Charlotte M. Brenneman, Beloit College, 1940, teaching in Inanda Seminary, Inanda, South Africa.

Here she is with one of her classes, Standard VIII C. The girls love her—she loves them. Her progress with the language goes on apace, although she admits she gets tripped up occasionally by a Zulu "click"!

Inanda Seminary, founded in 1848, is the outstanding Christian school for Zulu girls in South Africa and its influence, through its graduates, spreads throughout all Africa.

Helping Our Churches Train Our Children

THE child offers the church its greatest chance to implant the Christian faith. Small feet are easily led. Small minds are untroubled by preconceptions. Within the limits of their understanding they both hear and heed.

Responsibility for a little child is the most effective prod to the parental conscience. The maximum willingness to coöperate with the church is usually achieved during the early years of the first baby. As children grow older and become more numerous parents seem to feel that there is less and less that they are obligated to do for their religious nurture.

In its contacts with little children the church faces a three-fold task. The first is to win the love and loyalty of the child. At this point we have achieved a considerable measure of success. The second task is for the church to so order its educational work that growing children will regard it with increasing respect. Too often the church is classified with other "childish things" which are to be discarded in due season. The third task is to lay foundations upon which a mature Christian faith may be built. Ministers and other adults sometimes wonder and sometimes shudder at the brand of

religion which is often expounded to little people.

Obviously no congregation is competent to solve these problems from its own wisdom alone. The Board of Home Missions has long felt that here is an area where wisdom and leadership might well be shared so that principles and methods which work in one church may be made available to all. Since 1937 Miss Mildred Widber has sought to meet this need as Children's Work Secretary of the Division of Christian Education.

Although she does her part in the formulation of plans and shares in the selection of themes and writers for *Children's Religion*, Miss Widber is not a swivel-chair secretary. She helps individual teachers of children through correspondence courses, by letter and in personal conferences. She works with groups in one-day institutes, summer conferences, laboratory schools and the coaching of young people who are to be employed in Student Summer Service. She co-operates with the Children's Work committees which are appointed by several of the state conferences.

From Fletcher C. Lester of the Southern Convention we get this glimpse of her field work:

"While she was with us Miss Widber taught a course in Elon



Demonstration Vacation School at Elon College

College, conducted a class for the leaders in a group of churches and visited among the churches of the vicinity in an endeavor to meet their particular needs.

"Her first assignment to her college class frightened the students with the suggestion that they were going to work while she was there, but they soon learned to like both the subject and its teacher. She gave them a new idea of what religious training for children can and should be.

"Her best work was with the local churches. After showing slides illustrating different types of church work with children, she would answer specific questions with information concerning materials, methods, re-arrangement

of church buildings and techniques of teaching. This led the workers to set up worship centers, secure pictures, improve their class rooms and introduce new literature. All of this greatly increased the effectiveness of their work. During the two weeks that she was with us she made contacts with twenty-five churches, travelling more than a thousand miles."

Through such field work new ideas are circulated in the churches. Even more important, every theory and every method is put to practical test in all sorts of situations. Miss Widber's teaching does not come "out of the book" but out of living experience.



Beauty at a Price

Formerly a mid-Victorian meeting house; now a place of worship

THE margin between ugliness and beauty is surprisingly narrow in many of our churches. A little thought, a little tact and a little money and beauty can be had for ashes—or their architectural equivalent.

Last year the church at North Hadley, Massachusetts reported eighty-two members and home expenses of \$1,100. Two years ago it suffered the usual aesthetic handicaps of small churches—

pews, walls and woodwork of nondescript color, a tin ceiling from which a few light bulbs dangled, a center pulpit, with the gilt organ pipes as the dominant feature of the auditorium.

When the pastor, Francis Drake, first suggested the renovation of the church it was thought that a "five year plan" would be necessary, but as people became interested both the improvements

and the payment therefore were hurried up.

As is likely to be the case in New England, differences of opinion arose as to how certain changes should be made. It was decided to call in a competent architect and to abide by his decision. His authority was respected and everything turned out very harmoniously. The pastor reports that the people who shared in making the changes enjoyed a religious experience as they studied ways in which a worshipful atmosphere may be achieved.

Most of the alterations at North Hadley are of the usual sort—white paint with mahogany trim for the pews and woodwork, the pulpit on one side, a lectern on the other, with the altar in between. The organ pipes were not wholly concealed but effectually subdued by stretching a double thickness of red theatrical gauze across them, while the organist was hidden behind a screen.

The most original achievement at North Hadley was the rehabilitation of the old chandelier which is believed to have been imported from England in the earlier part of the last century. This had been dismantled with the coming of electricity and the chains used to support unadorned light bulbs. Reassembled once more with electricity functioning in the place of kerosene, it has become an heirloom of surpassing loveliness.

The treasurer's statement shows that such things can be had for little money. Notice that nearly \$500 of the money spent had nothing to do with the beautification of the auditorium.

New metal roof.....	\$350.00
Painting interior of church...	750.80
Electric organ blower.....	130.00
Chandelier electrified.....	26.90
Other electrical work, outlets, etc.....	43.04
New pulpit, lectern and reredos	135.00
Other carpentry work, repairing pews, etc.....	100.49
Material for reredos and organ pipes including labor.....	56.84
New carpet for auditorium floor and labor.....	210.00
Total.....	\$1,803.07

When reassembled and electrified this century-old chandelier became an heirloom of great beauty





The General Council

Will meet on the campus of New Hampshire from June 23
Dartmouth College at Hanover, to June 30, 1942.

Advent Begins on November 30

THE days before Christmas are a season of expectancy. The men of old looked forward to the birth of the Christ child; today we yearn for the time when his spirit will bring peace to earth and goodwill among men. Yet all too often we miss the meaning of Christmas in our endeavor to utilize the "shopping days" which remain before its arrival.

The Commission on Evangelism (287 Fourth Avenue, New York City) provides help for those who wish to rescue this sacred season from the unquestioned dominance of Santa Claus.

The 1941 edition of "A Devotional Guide for Advent" (two

cents a copy) has been prepared by James Austin Richards, minister of the First Church in Oberlin. It provides a daily meditation and prayer.

"The Advent Season and How to Use It" by Raymond Calkins (50 cents a 100) is suitable for general distribution in our churches.

"Family Christmas Services" (one cent each) provides a worship program for use on Christmas Eve and under the Christmas Tree, by Noel J. Breed.

"Christmas Prayers" (50 cents a 100) contains seven Christmas prayers by John Hunter, Robert Louis Stevenson, Frank W. Gunsaulus and three unknown writers.

The M. E. M.

Calls

Lucy Eldredge

MISS LUCY M. ELDREDGE is leaving the Education Division of our Board of Home Missions to become the Editor of Youth Publications, a newly created department of the Missionary Education Movement.

Her new position will offer her (to use her own words) "an opportunity of sharing in the preparation of missionary books and guides used by young people in all denominations, and of continuing relationships with the United Christian Youth Movement."

In the terms of Secretary Cogswell of the M.E.M. Miss Eldredge "will be the executive officer of the Movement's Committee on the Missionary Education of Youth, which is composed of denominational representatives having responsibility for this field of work in their several boards of missions and Christian education. She will have general direction of all the publication projects planned by this Committee for the junior and senior high school grades and for young people, and will represent the Movement in its coöperative relationships with organizations having similar programs of education and service among youth. In addition, as time permits, Miss Eldredge will carry a limited amount of field work in training institutes and summer conferences."



This means a much wider field of influence for Lucy Eldredge. For, through the materials which she will have a directive hand in preparing, the youth of all churches in North America will be guided into new pathways of personal, missionary, social and interdenominational action.

So, in our sorrow over losing such a rare staff worker in our own Youth circles, we can find joy in the thought that Lucy Eldredge is going not only where she can help a much larger fellowship but also where in vital ways she can fulfill the promise of her years of preparation in Christian and Congregational Young People's work.

We must ever remind ourselves that we are by no means losing our "Lucy." She remains a Congregational Christian and she retains a deep and abiding interest in the young people of our Fellowship.

*Rev. and
Mrs.
J. C. Nyrop*



ON THE TRAIL OF A TRAILER

This is the House on Wheels that the Nebraska State Conference bought to help the pastorless churches of Nebraska.

These are the ministers who live in the House on Wheels and help those pastorless churches.

And here is a part of the trail along which the Nyrops take their House on Wheels in their acceptable and stimulating ministry.





And let this picture stand for the spirit animating the Nyrops as they move in their House on Wheels to the help of those pastorless churches. (These fifteen men are doing the Good Neighbor act by helping a fellow farmer suddenly laid by with infantile paralysis.)



Below are some of the children who gave toward the Trailer Fund, thus helping to make possible the encouraging work of the ministers who live in the House on Wheels among the pastorless churches of Nebraska.



"And how about our new baby, the trailer?" asks Moderator Cassel (right) of Superintendent Adams of the Nebraska State Conference.

"Well," replies the Superintendent, "the trailer is going strong. Mr. Nyrop, our pastor-at-large, and Mrs. Nyrop have encouraged two churches to call pastors; they have revitalized their church program too, by organizing young people's groups, strengthening their Sunday Schools and helping put over their financial canvasses.

"They are now in their third pastorless parish parked by the church, and we have three invitations on file for their services when they get through with their present job."



And after felicitating the Superintendent upon the promise of the experiment being made with the House on Wheels, Moderator Cassel remarks how fine it would be if at least half the families in Nebraska could have the privilege of taking the HERALD so as to "share a world fellowship with our workers and work."

And this is one of his projects for the year. He will endeavor, with the Superintendent's blessing and co-operation, to boost the subscriptions to this magazine.

May the fruit of his labors be as rich as the milo and cane in which he luxuriates here!

Lang May

Your Lum

Reek, Mac!



Mr. McKenzie

THE Pilgrim Press Division of our Board of Home Missions gave a luncheon on September 20 in the auditorium of the Boston City Club in honor of Rev. Alexander McKenzie of Bookstore fame.

We cannot say it was a gala affair in *every* particular, for our hearts were a bit heavy over "Mac's" retirement from the Bookstore and from the active fellowship of the Congregational House; yet outwardly we had a good time trying through word and song to give our chief guest an idea of the honor in which he was held by all. And we hope that he left the luncheon "thinking," as some one said, "more highly of himself than he has previously allowed himself to think."

A sample of the good things given from the heart at the luncheon was contained in a letter read at the table. It was from the "best patron of the Bookstore," Secretary Alfred Bliss of the Massachusetts State Conference office. We quote a part of it:

"I do not know a man in the building whom I would rather talk

about than Alexander McKenzie . . . I am in the habit of going into the Bookstore almost every morning as I come in town on my way to my office. When Mr. McKenzie is there, it is a veritable filling station. He fills me up, almost literally, with spiritual gas, which makes my spiritual engine run fast and with power.

"I love to talk with 'Mac.' There is one thing I enjoy more and that is to hear him talk. His spiritual gas not only gives me power, but light.

"Seriously, I greatly admire 'Mac.' He thinks well and deeply; he reads the best books and remembers what he has read; his estimate of books and men is valuable; his sense of God and Christ in human affairs is vital and real."

And we of the old HERALD, Mac, join with Mr. Bliss in claiming you as a "loyal and valuable friend"; and in the prayer, too, that our "friendship may continue undisturbed by your absence and undiluted by time."

E. F. B.

Living Archives

FOR years early correspondence between American Board missionaries and the Board in Boston has been resorted to by university professors, students of history, candidates for academic degrees and prospective authors, as real mines of information on the traditions and customs, culture and history of the peoples with whom and for whom the Board's missionaries have labored.

And now both Harvard University and Andover Newton Theological School are showing such a vital, even eager, interest in this collection, as well as in the books in vernacular written by or translated by our missionaries, that the following plan in general has been adopted:

The choicest and most valuable of the letters will be safeguarded in Harvard's new Treasure Room or

House adjoining the Widener Library of the University; other material of research value will also be cared for by Harvard, either in the Andover-Harvard Library as at present, or in the Widener. Bibles in general, printed materials which duplicate holdings at Harvard, and other books and pamphlets of special interest to Andover Newton will be deposited in that School's library.

But all will be in the official directive care of the Andover-Harvard Library Council, which thus becomes more than a mere custodian. A representative of the Board is a voting member of the Council on all matters pertaining to the collection.

Thus the perplexing problem of securing proper care and use of the Board's precious archives under practical safeguards seems to have been solved.

Personals

After a pastorate of three years, **Rev. Winthrop M. Mager** resigned from the Tombstone, Arizona, church on August 31, to become pastor of the church in Hurley, New Mexico. Mr. Mager received his training at Brown University and Andover-Newton. He was ordained in 1935 and served churches in Union and Wakefield, New Hampshire, before going to Arizona.

Rev. A. Morris Lotte resigned from the pastorate of the churches in Broadview and Molt, Montana, on September 15, to accept a call to the churches of Melstone, Musselshell, Roundup and Sumatra, Montana. Mr. Lotte has also served a pastorate in Ashland, Oregon. He is a native of Marion, Ohio. He received his education at Oberlin and Yale.

Rev. Peter Doherty has accepted a call to the Soddy Parish of Tennessee.

He received his training in the Chicago Theological Training School, and was ordained in 1938 by the East Alabama Association. At the time of his ordination he was serving as pastor of the United Church of Phenix City, Alabama. He goes to Soddy from Rio, Wisconsin.

Rev. Willard Crosby Lyon became pastor of the Priest River, Idaho, church on September 1. Mr. Lyon has held pastorates in North Dakota and more recently, in Indiana, where he served twenty-one years in the Gary church. He resigned from Gary to go to Priest River.

After a pastorate of seven years at the Pilgrim Church in El Paso, Texas, **Rev. Harold H. Wright** resigned during the month of August to accept a call to the church in Fort Collins, Colorado. Mr. Wright received his training at Yale and Chicago Theological Seminary. He

was ordained in 1928, and served pastorates in New Mexico, Illinois and Oklahoma, before going to the El Paso church. He is married and has one child.

Rev. Charles B. Bryant resigned from the pastorate of the church in Vinita, Oklahoma, to accept a call to the church in Silverton, Colorado. He began work in Silverton on September 8.

Rev. and Mrs. Wendell Wheeler, formerly of the Marathi Mission of the American Board in India, have moved from Wadena to Northfield, Minnesota, where Mr. Wheeler takes up his new duties as Church Relations Secretary at Carleton College.

On August 31, **Mrs. Lydia Lord Davis** of Oberlin retired as Executive Secretary of the Oberlin-Shansi Memorial Association—which she has served with rare devotion, intelligence and effectiveness.

This retirement brings vividly to mind once more the memorable services rendered during the past forty years by Mrs. Davis and her friend, Mrs. Alice Moon Williams, in behalf of the work of our Fellowship in Shansi, where their husbands were martyred in Boxer days.

The friends of **Dr. W. W. Peet**, former Treasurer of the American Board missions in the Near East, will be interested in the fact that he has left Chattanooga and taken up his home with his son, W. H. Peet, at 2833 Ross Avenue, Ames, Iowa.

The new Dean at Le Moyne College in Memphis, Tennessee, is **Hollis F. Price**, a graduate of Gloucester Institute at Capahosic, Virginia, and of Amherst College. He has a Master's Degree and has finished his residence work on a Doctorate, majoring in Economics. For the past seven years he has taught Economics at Tuskegee. He is married and has one child.

Other new members of the Le Moyne staff are **Francis W. Allen**, Librarian; **Peter A. Cooper, Ph.D.**, Philosophy, Ethics and Religion; **Marian J. Gardiner, M.A.**, Home Economics; **Arthur L. Nicholson, M.A.**, substituting for Mr. Gibson and **Robert Pitts, M.A.**, substituting for Mr. Alexander.

Lowell Howard Bennett is the new principal of Avery Institute. Born in

Charleston, S. C., he was educated at Fisk and did graduate work in Chicago University. He has been serving as Field Secretary for Fisk.

Mrs. Bennett, also a graduate of Fisk, is teaching in Grades III and IV at Avery.

Ballard School has a new librarian, **Jimmie Christine Russell**, a native of Macon, Georgia, and a graduate of Ballard and of Howard University. She did her graduate work in Library Science at Western Reserve.

New members of the staff at Blanche Kellogg Institute in Puerto Rico are **Ruth Ellen Bowers** (daughter of Rev. and Mrs. Wayne C. Bowers, former missionaries of the American Board in Spain) who teaches English; **Ramona Febo**, a nurse trained at the Presbyterian Hospital in San Juan; **Alice Mogilevsky**, Music; and **Mrs. Catalina C. de Ramirez**, teacher of Spanish and History, with an A.B. from the University of Puerto Rico in 1940.

Mrs. Hattie Motley Flennoy is one of Cotton Valley's new teachers. Her grades are III and IV. The new teacher of grades V and VI is **Evelyn Josephine Watson**. The former received her B.S. in Education from Tuskegee; the latter received hers from the New Jersey State Teachers College. **Mrs. Craig Henry** teaches grades VII and VIII. She has a B.S. from Hampton.

Fessenden Academy in Florida reports three new staff members: **Mrs. Theresa Kinchelow Boyd**, teacher of Home Making, a graduate of A. and I. State College at Nashville with graduate work at Hampton and nine years of teaching experience; **Miss Ashton C. Ferguson**, Social Science, with an A.B. from West Virginia State College and an M.A. from Fisk; **William Garrison McLaurin**, Farming Activities, a native of Liberia, Africa (son of missionary parents), a graduate of Florida A. and M. College with a B.S. degree, and four years of teaching experience.

The new Housemother and Teacher of Social Science in Lincoln Academy is **Mrs. Annie Ruth H. McClennon**, a native of South Carolina, a graduate of Shaw University and the wife of Leslie D. McClennon of the Academy faculty.

Ruth Neuendorffer (Grade VIII) and **Cecil Albert Thomas** (Social

Science) with an M.A. from Northwestern are additions to the staff of Lincoln School; also **Mrs. Frances Smith Thomas** (Secretary-Bookkeeper and Teacher), **Russell Lee Turner** (Manual Arts) and **James W. Wright, Jr.** (Science and Athletics).

Other new staff appointees are: for *Pleasant Hill Academy*, **Mrs. A. L.**

De Jarnette (Girls' Housemother and Nurse), **Charles Paul Heineman** (Teacher of Mathematics and Director of Athletics), **Alice Palmer Lindsley** (Home Making), **David Bartlett Parsons** (Teacher grades III and IV), **Ila Mae Taylor** (Librarian); for *Trinity School*, **John Allen Buggs** (Teacher, Social Science), **Ruth M. Stuart** (Librarian).

Chronicle

APPOINTMENT

Mr. and Mrs. William D. Webb of Syracuse, New York, missionaries of the American Board, designated to the East Africa Mission.

FURLOUGHS AUTHORIZED

Miss Alice E. Cary and **Rev. Clark P. Garman** of the Japan Mission.

Miss Lulu G. Bookwalter of the Ceylon Mission, beginning immediately.

SAILED FOR THE FIELD

Rev. Joseph L. Moulton, from San Francisco, October 11, returning to the Marathi Mission.

ARRIVAL ON THE FIELD

Rev. and Mrs. Robert W. Fairbank, in Bombay, India, September 17, returning to the Marathi Mission.

ARRIVALS FROM THE FIELD

Miss Margaret Dow of Peiping, North China, in Los Angeles, August 13.

Mr. Harold W. Hackett, **Rev. William P. Woodard**, **Miss Sarah M. Field**, and **Miss Katharine Merrill** of the Japan Mission, in San Francisco, September 27.

Miss Alice E. Murphy, **Mrs. Elizabeth S. Stelle** of the North China Mission, in Los Angeles, October 4.

Miss Jessie E. Martin of the Near East Mission, in Los Angeles, October 6.

RESIGNATION

Dr. Henry J. Louderbough, whose appointment under the American Board to China was announced in the June issue, has resigned in order to be freed for service with the Friends' Ambulance Service in China.

DEATH

Mrs. William E. Hitchcock, for thirty-eight years a missionary of the American Board in Ceylon, in Holliston, Massachusetts, September 23.

Daniel Hand Educational Fund for Colored People

Total Income Received from

Investments June 1 to

August 31, 1941 . . . \$17,744.99

Month of September, 1941 . . . 6,056.96

Total for four months ended

September 30, 1941 . . . \$23,801.95

American Missionary Association Division

**The Board of Home Missions
of the Congregational and
Christian Churches**

WILLIAM T. BOULT, *Treasurer*

Do you pray that out of these war-torn years

A Mightier Church Shall Come?

WORK FOR IT

GIVE FOR IT

“Christ has no hands but our hands
To do his work today;
He has no feet but our feet
To lead men in his way;
He has no tongue but our tongues
To tell men how he died;
He has no help but our help
To bring them to his side.”

The Board of Home Missions maintains schools and colleges for the education of the underprivileged groups; aids home missionary pastors in difficult fields; helps struggling congregations build churches; aids needy aged and disabled ministers; trains youth for Christian leadership; conducts schools for pastors.

The Board, therefore, may be your hands, your feet, your tongue, to do His work. Will you help to undergird it by a Conditional Gift? You will receive an annuity during your lifetime. Thereafter, the balance will be used to carry on the work of Christ.

If you wish to share in this plan, please write

THE BOARD OF HOME MISSIONS

287 Fourth Avenue, New York, N. Y.

REV. WM. F. FRAZIER, *Executive Vice-President*

MR. WM. T. BOULT, *Treasurer*

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Berkeley, Calif.

THANKSGIVING ?

Surely—for the contrasts with devastated Europe!

Surely—for the freedoms of Democracy!

Surely—for the privileges of our Faith!

FOR THIS—AND MUCH MORE

WE SHOULD GIVE THANKS

Not only in word but in deed

•

Your Help Is Needed Now !

For War Victims and Services.

For Missionaries Facing Strategic Opportunities.

For the Strengthening of the **Church**.

YOUR

American Board, Board of Home Missions, Council for
Social Action, State Conference, depend upon

YOU !
